UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOL. VI. *CHICAGO, DECEMBER 16, 1880.* No. 8.

EDITORIAL.

UNITY gives Christmas greetings to its patrons and asks that in the approaching merry makings that they pledge themselves anew to work with it for that unity which means nothing less than

"PEACE ON EARTH AND GOOD WILL TO MEN."

There is no accounting for tastes. Bergh is stirred with a holy indignation when a balky mule is whipped, but he seems to think it is the very best thing to do to a naughty man.

"Be honest before you are generous" ought to be the advise of Santa Claus to his numerous patrons during the approaching Festival of Joy, particularly let churches pay their debts and then make presents.

Lawrence, Kansas, Northumberland, Pa., Davenport, Iowa, Janesville, Monroe, and Cookville, Wis., are at the present time evidences to the possibility of sustaining Liberal religious interests without a minister. Successful Sunday Schools, and in some cases preaching services, are maintained in these points without the help of a preacher.

Once more there is new interest centered in the question, "Will Prohibition Prohibit?" Kansas, a new State, within whose boundaries there is no large and wicked metropolitan city to weight it down, is now fairly committed to the experiment. The query is, Was it a spasm of moral sense that triumphed at the polls, or a deliberate expression of public sentiment that will insist on an enforcement.

THE FAME OF JESUS SECURE.

We desire to call attention to a little booklet by one of our yoke-fellows, J. H. Crooker, of La Porte, Ind., on "Jesus, the Christ," as most appropriate Christmas reading. We would like to make a Christmas gift of it to all those who are filled with apprehension lest the critical scholarship of the day, the careful examinations of historic foundations, may dethrone "the Prince of Peace," the beloved "Helper" of the Christian Church. These methods do but the more clearly disclose "the artist of the inner life," enabling us to realize with Felix Adler, as quoted in this lecture, that "in him are all the noblest qualities of humanity."

PREACHERS AS WORKERS.

Mr. Savage, in a most timely sermon on "Ought People to go to Church," rebukes the too prevalent notion that the ministry is a non-laboring profession. He says "no body of men in the country does so much hard work for so little pay, or expends so much brain and intelligence for so small a pecuniary return, as does the ministry." He also thinks that on the average they are the best speakers in America. More of them can draw, interest and instruct an audience than can be found in any other profession, law and politics not excepted. Some people doubtless do refrain from church-going because the preacher is below their own level in thought and knowledge, but many more stay away because their habit of carping and shallow criticism has rendered them incompetent to understand and appreciate the utterances of men more laborious, more competent, and withal more courageous than they themselves.

ESSENTIALS IN RELIGION.

The November number of Mr. Chadwick's published sermons on this subject is one of unusual pith and vigor, from one who always writes pithy and vigorous. The essential thing in religion is the "disposition to love everything that is beautiful, to seek everything that is true, to do everything that is right." This is the conclusion arrived at after discovering the unsatisfactory limitations, the non-essential quality of every dogma, with this conclusion religion is large enough to include all worthy things and noble people. The satisfactory element in Mr. Chadwick's preaching is the strong infusion of intellectual courage and clearness which he mingles with the poetry of sentiment and the fervor of piety. This is in strong contrast with much of the so-called Liberal preaching of to-day. The sermons of Swing, Thomas, Phillips Brooks, Beecher, and not a few Unitarian ministers, are

called liberal largely from their skilful evasion of hard questions, their chronic avoidance of the mooted theological problems of the day. This inevitably creates, first, intellectual timidity, finally intellectual indifference. More such preaching as Mr. Chadwick's will increase the number of religious vertebrates.

CONTRIBUTED ARTICLES.

THE CHILDREN'S SERVICE.

*(From the German of Karl Gerok.)**

F. L. H.

The church-bells for service are ringing,
The father and mother have gone,—
And three little golden-haired children
Are left in the door-way alone.

For these are too young for the meeting,—
The busy and frolicsome elves—
So they think to praise God like their elders
With a holy-time all by themselves!

Each one a big volume has taken
And holds it top-down 'gainst the breast;
Forthwith the devout little mimics
Sing out in their loudest and best!

They know not themselves what they're singing,
And each takes a tune of its own:—
Sing on, O ye children, your voices
Are heard at the heavenly throne!

And there stand your angels in glory,
While songs to the Father they raise,
Who, out of the mouths of the children,
Hath perfected worship and praise.

Sing on, over there in the garden,
There singeth an answering choir;
'Tis the brood of light-hearted birdlings,
That chirp in the bloom-laden brier.

Sing on, there is trust in your music,
The Father, he asks not for more;
Quick flieth the heart that is sinless
Like a dove to the heavenly door.

Sing on: we sing who are older,
Yet little we, too, understand:
And our bibles, how often we hold them
The bottom-side up in our hand!

Sing on; in the songs of our service
We follow each note of the card;
But alas, in our strife with each other
How oft is the melody marred!

Sing on: for earth's loftiest music
Though ever so fine and so clear,
What is it? The lisping of children,
A breath in the Infinite ear.

* Karl Gerok is a minister of Stuttgart. He has published several volumes of sermons and verse, and his "Palm-Leaves," from which the above is taken, has passed through several editions, and become a favorite among volumes of religious poetry.

CIVIL SERVICE REFORM.*

C. G. HOWLAND.

I am sometimes asked if I take any interest in political parties, and my answer always is, that I care nothing whatever for parties because I see nothing hopeful in them, but that I do care greatly for the government under which we live, and I am deeply interested in its civil administration. In their origin parties usually have some significance —they stand for something real; there is a respectable meaning for their existence; but it almost invariably happens that the issues on which they arose pass away: yet the organization remains compact, but for entirely different purposes. In great crises of national history it is necessary that men unite to follow some specified line of action, for the whole nation is not of one mind; but the questions of pressing concern are solved in comparatively short periods, and then parties might disappear. The ordinary operations of government should be carried on in the interest of the whole people, and without party bias. The history of our politics for the last forty or fifty years, and its present condition, are not of an encouraging sort. They furnish the fullest proof, if no other were at hand, that party government under what is called the "spoils system" has always been vicious. English experience has been identical with our own. For more than 150 years the spoils system, which gave the control of all offices to the king and members of Parliament, was ruthlessly practiced, breeding the most shameful corruption in Church and State alike; and the wonder is, that the American people, with all their political wisdom, and as honest perhaps as other nations, should still cling to a system which vitiates our whole life, endangers our peace, and is the sole menace to our institutions. The tyranny of one man, like James II., who felt responsible to nobody, and who always appointed his favorites to office, and under whom official life in England sunk to the lowest point it ever reached, is not much more easily borne than the tyranny of a party whose conduct is precisely similar; which proscribes, for opinion's sake, just as the church once did; whose leaders feel responsible to the party alone, and not to the whole country, and much of whose legislation is dictated by party interests.

The blindness, the injustice, and even the fury of party zeal are proverbial, and called forth a solemn warning from Washington. It is almost impossible to arrive at the truth in any investigation which involves party interests. In all the congressional inquiries into alleged abuses for the last fifteen years, I think I can count on the fingers of one hand the instances in which the majority has reported against its party.

The only place where one expects a committee to be unbiassed, is where members of both parties are concerned in some infamous project. As a rule there are two reports made in every

*An address read before the Michigan Conference of Unitarian Churches, in Detroit, October 21st, 1880.

investigation—a majority and a minority one—each taking party sides; each trying to exculpate or convict, just as opposing lawyers do in courts, and it becomes extremely difficult, if not impossible, to arrive at any rational conclusion: and yet every man in the country believes what his own party committee affirms. In how many contested elections in the U. S. Senate and House of Representatives are the decisions made in accordance with facts and not according to the partisan bias of the majority? Sometimes it happens, as it did at the last session of Congress, that majorities give to political opponents the seats which belong to them, but that rarely occurs. A gentleman who is now a leading Senator, then a member of the lower House, when casually appealed to concerning the usage in such cases, once said in hearing of a friend of mine who was a member of the committee on elections, that the majority decided such matters to suit themselves, without much regard to strict justice.

I do not know but parties are almost inevitable under a constitutional government; there must be a variety of opinions on many questions of public policy, and those who advocate any given course will naturally group themselves together in a body; but even if this is necessary and inevitable, it has no sort of relation to our wretched and immoral system of paying for party services with offices which belong to the whole people. There is such a thing as upright party government; there is such a government in England to-day, and there has been for twenty-five years; but the American motto, that "to the victors belong the spoils," is not received there as sound political doctrine: and hence in all the changes of the ministry, from Gladstone to Beaconsfield, and from Beaconsfield back to Gladstone, there are no changes in any department of the civil service, but every man connected with the custom houses, the post offices, the inland revenue department, the consular service, keeps his place without any feverish anxiety concerning it, regardless of the politics of the Prime Minister, or who has been elected to Parliament. Politics disappeared from English post offices and custom houses more than twenty-five years ago, and Mr. Gladstone cares no more whether the postmaster of London, who has held his office almost half a century, and the letter carrier who serves him and his neighbors twelve or fifteen times a day, vote the Liberal or Conservative ticket, than he cares what side his tailor or his barber takes in politics, because handling letters and making out returns, or superintending a dozen post office superintendents, has no more to do with politics and political opinions than making a coat or shaving a man's face; nor is it a matter of any more consequence to him that the man who faithfully collects the revenue obtained his place under Beaconsfield's administration than it is because another man opened a hotel or a banking house when the Conservatives had the government.

But Mr. Gladstone's nation were a good while in coming to this point. The civil service of England is now far superior to ours, but for many generations it was infinitely worse than anything ever known in America. That is saying a great deal, when we consider how federal offices are disposed of among us by senators and congressmen; how they are regarded as the personal property of the man who represents the district or the State, and are dealt out to the worthy and the unworthy, if they have "influence," as payment for services in carrying elections. Yet for hundreds of years it was worse than this in England. The king and members of Parliament sold offices of every description for money. The distinction between selling an office for money or for long and active service in securing the election of a member to Congress, may not be very clear, but according to the American apprehension there is a distinction. To the English mind, in these modern days, there is no great difference between giving an office for two months or two years of service in a candidate's behalf (which service was rendered with that understanding) and selling the office for money. The demoralization in each case is about the same. But the English king, and ministers, and members of Parliament once sold everything, either for service, according to the custom of feudal times, or for money in hand. We are to remember there was a time when everything belonged to the king, or chief, and his most capable followers were paid in lands or otherwise for rendering him service and fighting his battles, and even to this day we see such phrases as "Her Majesty's subjects," "Her Majesty's government," "Her Majesty's service," in every English newspaper we take up. The king was the source of authority, and he distributed favors according to his pleasure. In the progress of time, his retainers became powerful and possessed of privileges inferior but similar to his own. Wealth, influence, position,—these were all within their gift, and they held them by hereditary right, which they pretended to consider divine.

This is the origin of that system which prevailed for hundreds of years in England, and which has only very recently been discontinued, of regarding all places and perquisites as rightfully belonging to the crown and nobility, or members of Parliament, to be sold or freely bestowed at their pleasure. The judge and the bishop and the member of Parliament often bought their places, as well as the sheriff and the prison warden. Until ten years ago commissions in the army were bought and sold, and church livings are to this very day, although government officials do not receive the benefit. The favorite of a king or a powerful minister fared sumptuously, but there was no promotion for a man who refused to fawn and flatter, or whose opinions they did not like. Swift grumbled and snarled all his life because he was not advanced in the church. He was servile enough, no doubt; he had surpassing ability, but he differed with the two first Georges in opinion, and was carefully kept in exile and obscurity. The royal prerogative, which included the right to do base things, was as stoutly contended for by the James's and Charles's as any other English dynasty; but political corruption and party tyranny were never more supremely outrage-

ous than in the time of the Georges. Thackeray has painted this period with a vivid pen, but the historians have drawn it in deeper colors. Everything was done to strengthen the majority. Large numbers of the men in Parliament held lucrative offices, and when they did not want them themselves they gave them to their friends. The party in power was relentless. The opposition was proscribed and insulted. Their letters even were not safe from theft or violation. The king bought votes in Parliament with the secret service fund, and in the great drawing-room he would turn his back upon those who voted against his measures. The courts sold their decisions for stipulated sums, because the money which they paid for their offices must be gotten back; and the majority in Parliament prolonged its power by corrupting the electors with gifts of money or profitable appointments. After many years, public opinion became too strong for the open practice of these abuses, and they began to decline; and now, after many more years of experience and progress, and the spread of popular intelligence and a constantly rising moral standard, they have entirely disappeared, and no man in that mighty realm to-day questions the absolute integrity of an English judge; no man dare ask the head of a department or a member of the House of Commons for a place, there is no favoritism whatever in filling the offices; the spoils system has been utterly abolished, and every branch of the civil service is occupied by those of established character and demonstrated competency.

I have no doubt but there is an unlawful use of money in elections in England; I do not believe that five or ten thousand pounds can be innocently employed in securing an election to Parliament, and it is extremely probable that money is frequently used to purchase the vote of electors: but there was a time, and that not very long ago, when the marketable voters stood around for hours waiting for the best prices. Unless a score of rumors are false as well as cruel, a similar condition of things exists in many American towns at the present time.

It would be natural to suppose that our own government, starting out on a career of independence at a time when official life in England was dreadfully low, would have caught something of the vile contagion; but for some reason it was happily preserved, and during five or six of the early administrations the American civil service was the cleanest of any in the world. For a great portion of this period, however, party spirit ran high, but the spoils system of reward for party services had not been inaugurated, and the sole qualifications for office which Jefferson announced—honesty and capability—had been pretty faithfully observed. Political opinions were not considered in making appointments for any minor places in the government, or they were very rarely considered. Jefferson himself was the first to depart from his own maxim, and he departed so much more widely than his two predecessors in the Presidency, who held the office twelve years, and his three successors, who held it twenty years, that while the total of their removals was thirty-five in thirty-two years, his own were thirty-nine in eight years; a trifle, of course—a mere bagatelle, compared with the "clean sweep" of political opponents which was made in Jackson's time, and which pernicious example has since been followed by every change in the party administration of the government. The practice of putting political enemies under the ban was begun by Jefferson; it was he who did just enough to suggest it as a principle of action to a vindictive man like Jackson, and when he came to the Presidency he applied it universally. To him belongs the primary dishonor of "rewarding his friends and punishing his enemies," and a worse principle of administrative practice was never bequeathed from the head of a nation to his successors in office. It is a little more than fifty years since the spoils theory of statesmanship (or of politics, not statesmanship,) was first introduced, and it never was so strong as it is to-day, because it makes the basest of all appeals for political activity. If it can be wholly removed in another fifty, we shall have good reason to congratulate ourselves. It is clearly a Democratic invention, to the hard working of which the party for the last twenty years has submitted with uncommon grace; but it is a matter of no small wonder to the independent observer, that with all their horror of Democratic doctrines and practices, not one of which they can contemplate without a shudder, the Republican party should have taken so readily and naturally to this device, and cling to it with such affectionate pertinacity.

The proverb that "to the victors belong the spoils," is a proverb of war. It is suggestive of a strife between armed hosts, one of which has been vanquished in battle and its camp pillaged by brutal and rapacious men. The figure is not inapt. Our political contests for supremacy in the national government come as near to being open war as unarmed conflicts can come. Four years ago it came dangerously near to actual war, and whenever the vote is evenly balanced there is real cause of alarm. There is always more or less ill-feeling, the tone of personal honor is lowered, and men apologize for methods which they know to be unjust. Large and patriotic motives seldom enter a political canvas. Whatever may be true of the mass of voters, the leaders know that it is merely or mainly a war of plunder. Scarcely any attempt is made to disguise the mercenary spirit. The secret of most of the political activity that we see is well known. Men say plainly that they want offices. They are ambitious, or they are needy, or they are vain, and they know that political activity wins the prizes if they belong to the stronger side, and each man does his best to make his side the stronger one. No doubt there is a genuine interest in the contest on the part of those most actively engaged. They work for a purpose, and of course with a will. They expect a reward. There are a hundred thousand men in office who wish to stay. There are five hundred thousand outside who are hungry for their places, four-fifths of whom will be disappointed whichever way the election goes, and the chances are probably about even that they all will be. But

the prospect is generally sufficiently good for those who are out to call forth all their energy and skill to get in. It is truly a contest for victory and the pillage of the camp. Doubtless there are those who view the conflict in a different way; who really believe that some v tal issue is involved: and it may be there is; it may be that concerns of great import are to be decided. But I do not think that can be fairly said of the present campaign; which you will notice is another word suggesting war. I know that when I say there is no great issue involved in the present campaign, I shall excite the wonder of almost every one who hears me, and perhaps other emotions as well; but I have read the platforms with some care, and the two letters of acceptance, and I fail to find anything vital in one which the other does not contain, and I look in vain in both letters and platforms and in the proceedings of both conventions for a deliberate and determined purpose to make the qualifications for the civil service of our country depend on character and ability alone. I look in vain everywhere for any sincere and emphatic recognition of the fact that the abolition of the spoils system is the one pressing need and the only redemption of American politics, and that unless presidents and congressmen and people take hold and put away this national shame, we shall soon have a country that we will not even care to save.

I do not care so much as the snap of my finger for party. I have no hope of either, until they are driven to reform by a public opinion whose just demands are no longer to be denied; but I do care that the main interest in our politics shall not be of a mercenary character, a mere trading or sutler interest, and I am especially desirous that not another generation of young men shall be trained by our party leaders to suppose that this is all there is of American statesmanship. Two generations have been made so to believe already; that is enough. Let the next be taught that between a statesman and the mere manager of a "machine," no matter if that machine covers an empire, or an empire State, there is more difference than between a star and a handful of dirty dust; there is no comparison or common measure between them. I am anxious that young men should be taught that statesmanship is a serious business; that it does not consist in manipulating elections, for in such an occupation as that Tweed would greatly surpass Hamilton; but it does consist in the application of wise and far-sighted views of public policy to the development of the national life. I do care greatly for American institutions and for American honor, and hence I wish to see all offices within the gift of the President conferred irrespective of opinions, on the merit system alone, and held as long as the duties of the place are well performed. There should be no limit as to time in which any office is held. The terms of all offices, like those of the judges of the Supreme Court of the United States —like those in the army and navy, should be during good behavior, unless men are retired on account of age. Why turn out a good postmaster at the end of four years, or eight years, any more than you would a good clerk or a good bookkeeper? Why dismiss a faithful revenue collector at the end of four years and keep your faithful bank teller, your doctor and your minister? Why ought a President to step down after four years of wise and honest work? There is no good reason for it. Let him keep that high place for ten or twenty years, or even for life, if he is capable and conscientious, and we shall at least be spared these quadrennial tumults which deprave the whole land, and sometimes bring it to the verge of revolution. And then how much plotting and scheming and bargaining and wire-pulling might all go at once, together with an incalculable amount of intense mental anxiety, and there would be left an abundance of leisure for worthy pursuits. With the abolition of the spoils system and the casting aside of all the maxims of war in civil life, there should go the term system. This has been urged by many writers, but by none more forcibly than Mr. Albert Stickney. It is one of the main features of our political *un*wisdom. The laws relating to the tenure of office should be so changed that removals should only be for cause, official terms should not expire except with the loss of character or the mental or physical capacity of those who fill them. A colonel in the army is not a colonel for two years or four; his commission is not limited; he is a colonel all his life, unless he is disgraced or promoted. A commander in the navy is a commander all his life; a judge of the Supreme Federal Court is a judge all his life; and nobody wonders at this —it is thought eminently fit; the term system is not applied here. But there is nothing permanent anywhere else. Why should there not be? Are these places any less worthily filled because those who occupy them feel that they are secure? Are they not much better filled on that very account? Do we not know, as a matter of fact, that the Army, the Navy and the Judiciary of the United States are in a more satisfactory condition than any other branches of the public service, and the occasion of the least solicitude? But when we come to the elective offices we purposely make the terms short. The governors in the various States hold their offices from one to four years. The county officers in Michigan hold from two to four years, representatives in Congress two years, senators six years, while the President, the most conspicuous official person in the land, or on the continent, is chosen for four years. For a bad President, that is surely long enough; for a good one it is not; and so, means should be provided for testing the popular, or the legislative will concerning the President's official tenure.

[*Concluded in our next.*]

"What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife,
Yea, with all thy might.
Ere perfect scheme of action thou devise,
Life will be fled;
While he who ever acts as conscience cries,
Shall live, though dead."

—*From Sunshine in the Soul.*

CORRESPONDENCE.

TRIENNIAL COUNCIL OF CONGREGATIONALISTS, ST. LOUIS, 1880.

The best barometer for testing the state of religious belief is a general assembly, or national council of the churches. These meetings very quickly show how much and what sort of air a denomination is used to; whether it believes in ventilation, or prefers the hot, damp, stifling atmosphere of a dim, narrow enclosure. There may be a few sects left, which when they hold their associations, can confine themselves to routine business, can avoid any allusion to, or sympathy with, the nineteenth century, and discuss the same subjects in the same way that they have been accustomed to, time out of mind. But the number is small and growing less, and even if they should happen to be very respectable in size and very venerable in years, the currents of influential life are more and more running around them, (not through them or under them) and men will yet come to see and estimate them as stranded hulks, obstacles, rather than sharers and helpers in the great, ongoing, providential movements of society.

We have just had a large delegate convention of the Congregationalists in this city. Historically it is one of the most interesting, as intellectually it is one of the most important religious fellowships in this land. It is needless to say that this body is not of the stand-still sort. It is restless and progressive. It feels the spirit of the age. The new problems of thought and science are leading it on to new measures, to new statements of faith, to new life. Related to these "orthodox" Congregationalists as we are, by birth and blood and development, we have an especial interest in all the phases of their action and growth. But never have we been able to read our own history so plainly in their proceedings as in their last Triennial Council. Though not actually formulated in this way, there were three questions which dominated all their deliberations:

I. The Question of Creed.

II. The Question of Polity.

III. The Question of Success.

I. While, as is well-known, the earliest churches of New England were very simply organized, having no formulated confessions of faith, but only a brief covenant for the admission of members, in later times this was found insufficient. The promise to behave well, to worship God, and to walk in all their ways according to the rules of the Gospel, could not keep out free-thinking and heresy. Roger Williams came and wanted deep draughts of liberty. Anna Hutchinson with her antinomian vagaries seemed about to set up a new morality. The Quakers were bringing in danger from another quarter. Still other aberrations from sound faith were rumored or threatened. It was necessary, therefore, that more minute statements should be made and set forth. It was left to each congregation to form its own creed. But before the end of the seventeenth century it was well understood that all the orthodox churches of New England accepted for substance of doctrine that form of Calvinism which is represented by the Savoy and Cambridge and Westminster Confessions, and which, as Prof. Mead, of Oberlin, said, are "substantially identical."

It would be strange indeed if any progressive body of believers, in two hundred years, did not demand a re-statement of their faith. No physical science, however vast and marvelous its acquisitions, begins to have any such capacity for progress as theological science. Every fact and law upon which we cast our thoughts in the whole realm of nature or in the transcendent realm of mind, bears upon religion, is related to faith. And when we think what has been added to the world's thought and knowledge, even in the last generation, on all the themes that concern man's physical, moral, intelectual and spiritual good; and see how the ancient statements of belief are limited by the narrow views, by the ignorance and prejudice and even superstition of their authors, are outgrown and falsified by all the honest thinking of our times; the wonder is that there are any sects left, who feel that they have no need of rewriting their most solemn avowals, the declarations and symbols of their religious thought.

This necessity of a re-statement is felt to-day by the Congregational churches. It is openly confessed and made the basis of action. It is admitted that the Savoy confession is outgrown, and that one is needed couched in the phraseology of the present time. But think what a step this is—how many questions on how many points are thus involved! A committee of seven men was appointed which is to select a larger committee of twenty-five to do this work. They are to be able and pious men, but to represent the different shades of thought existing in the denomination. Now if the work be done, whatever comes of this report, even though it should never be adopted, as Washington Gladden said, "it will mark time;" it will certainly show how far the Congregationalists of to-day have wandered from the old standards. If it produced a catechism it is likely to produce a shorter one than it had before, and its creed, it is safe to say, will be modified in some of its cardinal points.

At a meeting of the Congregationalists in 1865, as they went down in a body from Boston to Plymouth Rock to testify their gratitude and renew their fealty to the Pilgrim fathers, standing together on Burial Hill, they pledged their faith anew in the terms of the ancient confessions. They were not read, but they were referred to as adequate and satisfactory. It was a solemn time and place and act. Unless some stiff-necked and sturdy Puritan had then and there got up out of his grave to object, there was no one bold enough to utter the voice of dissent. Following this declaration, however, as there appeared here and there a doubt of the wisdom of this method of pledging the churches, there was quite an exhibition of what Bushnell once called "the resonant and somewhat brassy energies of Calvinism." Prof. Parks, of Andover, in the fervor of exhilaration, had said that "every man of common sense is a Calvinist;" and now, put upon the defensive, various elaborate efforts were made to prove it.

Fifteen years have elapsed, during which the body has nominally been committed to Calvinism, while all the time growing away from it. Why is this new statement, this revision of faith wanted? To relieve it from the inferences and imputations which the adoption and use of the Westminster confession and catechism draw upon it; to take it out of a false position in the sight of all thinking men. Dr. Mead said: "What we want in a declaration of dogmatic belief is honesty. Let us have an honest statement or none, for honor is the better part of orthodoxy."

This is admirable—nothing could be better. And now what are some of the open questions that are bound to press upon the deliberations of this revisory committee of twenty-five, who have the highest interests of truth and Congregationalism in charge? Says Dr. Mead again: "The new wine

can no longer be contained in the old bottles. Have not the bottles burst already?" Three questions were openly stated; possibly there are others. How vital these are, to all that has hitherto passed for orthodoxy, will be apparent. The ancient formularies are confessedly inadequate for the statement of (1) the doctrine of inspiration, (2) the doctrine of the atonement, (3) the doctrine of remediless and endless punishment. Here at least there is difficulty, misunderstanding, dissatisfaction.

It is easy to see that not a few still deplore the necessity that raises these doctrines out of their safe seclusion in the past into the piercing light of modern discussion. For the end is not uncertain; when the discussion is over, there will be so little of them left that it will make no difference to anybody whether they are in the creed or out of it; or, what is better, perhaps, all the truth that there ever was in them will have become common property, and nobody will think of bottling it up in a church-creed to carry about with him as a charm against eternal mishap, or as a sign to him of the special grace of God.

II. The second great theme that occupied the attention of the Council was the question of polity. Congregationalists, in all their public acts, have sought to distinguish between congregationalism and independency in church government. And, on the whole, it has been a very troublesome business. It is very easy to say, as has been said, that it is a fundamental principle of congregationalism that each church shall manage its own affairs, elect its own officers, observe the sacraments and conduct worship after its own manner, even make its own creed or bond of membership, and alter it at pleasure. To us, indeed, it seems a very rational thing to assert that "the polity must come from within; it must not be imposed from without; it may recognize outward circumstances, but must not be controlled by them." But to what extent has the denomination in question been contented with this liberty? This means independency, pure and simple, and we know that almost from the beginning of New England ecclesiastical history, independency was frowned upon and resisted. A few churches started out upon this principle and for awhile adhered to it; but when irregularities began to appear, and strange doctrines were heard, and the plan for holding general associations was adopted, independency disappeared, or was only an empty name. Henceforth the churches were congregational. The associations, it is true, stated as before to each congregation, that it was at perfect liberty to do as it pleased; but this was supplemented by the very significant proviso, "Do as we please to have you, or we will disfellowship the last one of you." I do not mean to say that this was declared in so many words, or that the policy was always successfully carried out, but many churches and ministers and lay members could testify from their experience that this was what it really meant. Of course the method of convening synods and associations for the setting forth of platforms and doctrines, would beget distrust and a sense of danger to religious liberty to some of those who, in the old country, had just escaped a bondage dreaded worse than death itself. And when we add to this that deep, lurking faith in a theocratic government, which conceived it necessary that to be entitled to the privileges of citizenship, or to be able to cast a ballot in the commonwealth, a man must be a member of the orthodox church, we can see there would be reactions against any centralization of authority so long as there were any traditions of liberty left.

As early as 1631, Roger Williams inveighed against the practice of associations, where only neighboring clergymen met to consult together over matters going on in the circle or coming to the cognizance of their own congregations, "as being what might grow in time to a presbytery or superintendency, to the prejudice of the churches' liberties." This was only four years before he was expelled from the State of Massachusetts "for broaching and divulging new and dangerous opinions against the authority of magistrates." In 1637, John Wheelwright, of Exeter, was expelled from the government on similar grounds. In 1645, Sir Henry Vane wrote a letter to Gov. Winthrop, warning the people of Massachusetts against the prescriptive policy which the Congregationalists had adopted in religious matters. Already, at a synod held in the State, eighty-two erroneous opinions had been found and defined and condemned, and in 1648 came the Cambridge platform, which was to be the end alike to independency and to heresy. It contained a system of rules for polity and discipline. It recommended the Westminster Assembly's Catechism for substance of doctrine, and three years afterward it was sanctioned by the approval of the civil authority.

The saving clause, which even in this measure declared that the action of the synod, as of all associations of the Congregational body, was only recommendatory or advisory, was and has always been the loophole of liberty. But for this radical flaw in its ecclesiastical system, the famous doctrine of Dr. Emmons might well enough have come true: "Association leads to consociation, and consociation to Presbyterianism, and Presbyterianism to Episcopacy, to Roman Catholicism, which is an ultimate fact." The Congregational Church has been able to exercise the power of proscription and excommunication; many good and true men have been thrust out of its pale for opinion's sake, for departure from the Cambridge Platform. Dr. Bushnell, himself summoned to appear before ecclesiastical tribunals of this body in Connecticut, speaks of these things as "the shame of religion." "A confessedly true disciple (he says) is hunted out of church, for some slight aberration of doctrine, when many are endured in it who neglect every duty."

There have always been men in the denomination, as there are now, who lament that this power of supervision of inquisition and discipline must be used so sparingly. This has been especially noticeable in periods of inquiry and restlessness under old doctrines and methods; on the eve of some revolution in thought and defection to new ideas. When the heresy of Unitarianism was simmering in New England, at the beginning of this century, there was great fear of a repetition of past apostacies. Already Baptists and Quakers, Armenians and Pelagians, Arians and "New-lights" were scattered all about. Dr. Jedediah Morse made a report to the Massachusetts Association, in which he emphasized the laxity and decay of discipline, the defection of fellowship and union and co-operation in the churches, which he declared had been growing worse for a hundred years. *The Panoplist*, the staunch organ of orthodoxy, said in 1812, that there was a want of suitable tribunals for the trial of offending ministers, the Cambridge Platform was neglected: even in a case of moral delinquency it was a deplorable fact "that there is no tribunal in our churches competent to try an offending minister without his consent." "But the defect is still more apparent in the case of heresy. Here a minister is absolutely invulnerable."

In the St. Louis National Council of 1880, these same

points were implicated in the discussions. The desire for a new consensus of faith was expressed in the appointment of a committee to select twenty-five who should formulate a creed; there were allusions to the free and easy way of getting into and out of the churches—especially in the West; and a deep feeling was apparent that there must be devised some stronger, better methods for excluding unworthy men from the ministry. On the other hand, the spirit of freedom was alert and constantly asking what right the National Council had, not to *impose*, but even to *propose* measures which by any construction of them should look to some possible interference with the rights or the affairs of the individual churches. It required the most delicate and conciliatory management to get any measures passed. It was plain that the National Council, as such, was far from having the hearty endorsement and confidence of the whole body of Congregationalists. Dr. Sturtevant, of Illinois, said publicly that he himself had been called aside by a portion of the members of a previous council to consult as to how they could most surely prevent it from ever meeting again. Memorials, represented by Lyman Abbott, were offered from New York, New Jersey and Connecticut, expressing "grave apprehensions" as to its proceedings and functions. New Jersey wanted no national advice "in denominational matters." New York thought the Council should, by its constitution, declare itself to be only a *Conference*, in the strict sense of the term, without legislative or judicial authority, *taking no votes* except such as should be necessary to its own order and organization. The times evidently are not favorable in this denomination for binding individual churches by the acts of a general council. The great council proposes what it will, the little church disposes,—it accepts or rejects, and has the greater power of the two.

It is easy to see how near all this lies to the *Year-Book*. Who is to publish this list of ministers, churches and other denominational instrumentalities; or, rather, who shall vouch for the correctness of it? Who ought to be counted in, who deserve to be left out? If there be no high and final court in which to try and depose the heretic, and he cannot be harried out of the fellowship, who shall take the liberty of striking out his name? The local associations are frequently sparsely settled, and so loosely administered that even their endorsement would be scarcely worth the paper it is written on. There are good men not included in ministerial associations. Names have already been omitted or inserted, from accident or intent, raising with some friction the question of correctness and authority.

One thing more under the head of polity. Attention having been called to the manifold and frequent disruptions of the relations between pastor and people, an interesting report was made classifying the causes, so far as they could be gleaned from nearly 3,500 cases. About 650 of these are the result of financial conditions, mainly the inability of the churches to pay their debts and give their minister an adequate support. About 300 cases of disruption were reported as caused by the demand on the part of the congregations for extraordinary popular gifts, and reliance on the minister to keep up a high pressure of public interest and fill the pews. Bad temper on the part of ministers, poor ability,—literary, financial and administrative,—defective moral sense, and general unfitness, number 416 cases. There were 120 who were theologically incompatible, being either too broad or too narrow for their congregations, or destitute of proper credentials. As many as 57 were dismissed because they had "unsuitable wives." But no effort seems to have been made to count those wrecks for which unsuitable wives in the congregation should be held responsible," About 70 were due to disappointment and discouragement, and 14 occurred from quarrels with the choir. The remedy for all these cases the author of the report declined to suggest. But as a very *malign influence* in the management of church affairs, he cited the fact of the double organization, consisting of church and society, resulting in no small amount of irritation and disagreement. He was evidently very much disposed to distrust the management of churches by those who are not church members.

According to the Massachusetts Bill of Rights (1780), "The parish (society) is competent to call and settle a minister, not only without the consent of the church, but against the declared wishes and solemn remonstrances of every member of it." And later ecclesiastical litigations placed all legal power and privilege in the society or secular organization. It was not long before the question rose, What is the use of two organizations—the wheel within a wheel—for the purposes of religion? Was not the spiritual body really detracted from and belittled by depriving it of all standing and authority in the contracts and concerns of the parish? Our liberal churches long since reached the point of drawing no lines between inside saints and outside sinners, and of having but one acting, homogeneous body: call it church or call it society, there need be no double memberships. James Freeman Clarke, more than a generation ago. speaking of his own church, of the "*Principles and Methods of the Church of the Disciples*," in Boston, said, "Now the body which conducts all the religious action has no religious basis, but a purely secular one,—it consists merely of pew-holders. Consequently it *may* contain the infidel, the immoral, the irreligious; for infidel and irreligious men generally think it respectable to own a pew, and there is no reason why they should not belong to the congregation. But the difficulty is, that if these happen to be men of education and talent, they may be the most prominent men in the congregation, and exert the greatest influence on all its decisions, and so you may have infidels as the representatives and officers of this religious body." And yet, I imagine, we should go far to find a church, which for nearly forty years has been more religious, harmonious, useful or prosperous.

III. The third great question which was implied in many of the papers and remarks of the Congregationalist Council was that of success. Have they succeeded? Have they succeeded to the extent that they ought to have done? How is success to be measured? This seemed to require a rehearsal of the things accomplished in the past, and of projects now being carried to completion. Much was made of statistics, of churches organized, of meeting-houses built, of schools founded, of money raised, of missionaries supported, and various other agencies maintained, altogether making a very commendable showing, although betraying here and there some grumbling and division, yet indicating a good degree of life and health. But in the face of all this, and after a fair amount of self-congratulation thereupon, it could not be forgotten that all these facts and figures are small when compared with those of several other religious bodies. And so they did exactly what we do when we get together: went to work and depreciated themselves. Various members sat in the sack-cloth and ashes of humiliation when they remembered

that the Congregationalists were established in this country fifty years before the Presbyterians and a hundred years before the Methodists, who have so far outstripped them; and what a handful they still remain compared with Baptists and Roman Catholics, and we ought to add, the *heathen!*

What mistake had they made, then; what weak or vacillating policy were they guilty of, what religious truth or divine agency had they failed to seize, that the summary of their statistical columns must be told in thousands rather than in millions? With some the inference was direct. It was because they lacked close organization, discipline. machinery. But with this still lively principle of church independency and individual liberty lurking in the denomination, what can you do? It was because they had failed to reach the masses of the people. It was necessary in order to build up with numbers, to go down to the lowest conditions of men, to seek and save the degraded, the ignorant, the lost. To say nothing of the poor and lowly and sinful in our very streets, there are the millions of black men, red men, yellow men, and the Mormon of the desert. They must be reached. All sorts of men must be educated, and no matter if they are not much educated so they are well consecrated to undertake this work. But here the question of machinery comes in—it is wanting. All this work is very good. But the plain truth is that neither Trinitarian nor Unitarian Congregationalists have any great aptitude for it. Both will do something in this direction as the opportunity comes to them. Individuals in either body may succeed brilliantly, as the past richly testifies. Nothing more lasting or uplifting in the history of personal influence in this country can be found in the largest denominations. Nevertheless if we are loyal to the heritage we have received, it remains the constant and everlasting fact that our instrumentality is *ideas* rather than *emotions*. There are those who are adepts in the use of all those things which appeal to the senses, who can work with pictures, symbols, images, with music, with festivals of every sort, with all manner of ritualistic and mechanical contrivances, and they can do a vast deal of good. But these people do not gravitate to us and are not apt to stay with us—they find a better field elsewhere. Nor could we give over our heritage into their hands if they remained. We may now and then indulge ourselves in some of these things, but for the most part these do not represent our best skill. We must use the tools that we believe in, and that we have no reason to disparage the worth of. Our tools are *ideas*—there is nothing that the world needs more—no matter how few they are who recognize that want. These are primary; all else is secondary. It is not to be denied that a man without education in the pulpit, may have a marvellous success in attracting or diverting an audience. He may call together, out of the saloons and by-ways, a crowd, and do them good by drawing away their attention, for the time at least, from evil association and debasing habit. An advantage is undoubtedly gained whenever we can substitute a harmless, sensual gratification for a destructive one, sights and sounds that soothe and engage for those that excite and madden, the cup that cheers for one that inebriates, a glass of church lemonade for a dram of whisky. But the ideal of true manhood is seldom reached that way. Religion is something more stalwart if it have any credible or trustworthy validity. The old Baptist deacon said that for him there was a good deal more force in the "believe-or-be-damned doctrine taught him in his youth than in all the present namby-pamby singing of "We're sitting by the river." And he was right. However sceptical men may come to be about it, *ideas rule*. The world is not merely to be diverted and kept busy; it is to be raised to an ideal, it is to be taught how to think. It will never successfully control its own animal appetites until it does. As Henry Calderwood well says, "It is *only as a thinker* that man escapes being the slave of passion." It is only as he is intelligent that he can be said to have any freedom of will, any character.

If the significance or influence of either Congregationalists or Unitarians had ever depended upon or been adequately measured by numbers, then it might be well for both to make that the great aim of its churches and ministry. But its success and its power lie elsewhere. With its well-known character and traditions it cannot grasp the multitude without too great a sacrifice. To do this it must throw away, essentially, all that it has stood for, and is. It must enter as a competitor, at fearful odds, upon fields already occupied, where to succeed ecclesiastically, numerically, would be to be lost eternally.

Religious fellowships that have given birth and shelter to as many eminent and noble men and women as may be named in the fold of the Unitarian or Congregational churches, need not stop to worry much over their failure in the past. How many of our *national* thinkers, poets, historians, philanthropists are to be found therein! Is their influence and position to be offset by a show of hands? As to the future, one thing is to be most emphatically said: that just as far and as fast as we relax the standards of theological education in our schools and find some substitute for reason and thought in our churches, we shall cease to produce or attract the sort of men and women that we have always proudly cited as the pride and glory of our history. Give us in our pulpits the earnestness of intellectual power, well consecrated, and American life will be supplied with something that it needs far more than ecclesiastical pomp or religious taffy.

It has certainly been very interesting to catch the chance remarks and watch the turn of discussions in this council of the churches. We discover and feel our kinship with them when we see them taking up the same themes which interest us. We feel our kinship also when we find them coming upon ground of debate that we trod fifty years ago. There are now open questions with them that no longer affect us: they have passed into history. They will have an easier time of it, coming to a conclusion than we did. The world is now full of light and helps and tolerance, which then did not exist. But we got through, and made these matters so clear that they will never afflict us again. And unless all indications deceive, presumptuous as it may seem to some to say it, this brotherhood of Trinitarian Congregational churches will settle these open questions as we did; will ultimately come out where we stand. In far less than fifty years, the doctrine of church independence, the doctrine of inspiration, the doctrine of the atonement, and the doctrine of endless punishment, and others not mentioned, will be accepted, rejected or modified on grounds of reason alone. And of original Calvinism there will not be enough left to season a jest, or to mark their pedigree, much less to intimidate or elect a single soul.

J. C. L.

St. Louis.

It is little troubles that wear the heart out. It is easier to throw a bomb-shell a mile than a feather—even with artillery.

Shakespeare saw men: Goethe saw man.

The Study Table.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

Any publications noticed in this column can be ordered from this office.

Doctor John Tauler. Wisdom series. Roberts Bros., pp. 155. 50 cts.

The Farmer's Question. A pph. issued from the Cambridge University Press.

Selections from the Thoughts of Marcus Aurelius Antonius. Wisdom Series. Roberts Bros.; pp. 90. 50 cts.

Jesus, The Christ. A Lecture by Rev. J. H. Crooker. pp. 31. 10 cents. Published by the Author. To be obtained at Unity office, Chicago.

Ought People to go to Church? A Sermon by M. J. Savage, in *Unity Pulpit*, published weekly by G. H. Ellis, Boston. Single copies, 6 cents; per year, $1.50.

Biographies of Musicians,—Life of Beethoven. Translated from the German of Louis Nohl by John J. Lalor. Jansen, McClurg & Co., Chicago; pp. 201. $1.25.

Essentials in Religion. By John W. Chadwick. A sermon in his "Monthly Series" for November, published by James Miller, New York. Six cents each. "Annual Series" for 50 cents.

LITERARY NOTES.

"How to Pay Church Debts and How to Keep Churches Out of Debt," is the significant title of a book published by I. K. Funk & Co. Price, $1.50. This book comes to supply "a long felt want," and will make a most fitting Christmas gift from Pastors to their Trustees.——Bayard Taylor called John James Piatt the "Poetic Voice of Ohio." A volume of "Idyls and Lyrics of the Ohio Valley" is soon to appear from his pen.——The publication of the original Little Classic Series is resumed. Two volumes are soon to appear; one entitled "Nature," the other "Humanity."——Smiles, whose books have done so much to stimulate young people, has added another to his quickening series, entitled "Duty."——Prang, whose prize Christmas Cards have been so deservedly successful, again offers four prizes of $1,000, $500, $300 and $200 each. Competitors to exhibit their work at the American Art Gallery, New York, Feb. 21, 1881. ——I. K. Funk & Co. publish an appeal from Young, the author of the New Concordance, to American purchasers, urging the Funk & Co. edition as being the one most correct and the one from which he receives his measure of profit.

THE FARMER'S QUESTION.

A pamphlet of forty pages, so entitled, is a carefully prepared argument for a protective tariff, intended to answer the free trade tract of the Cobden Club, circulated in this country during the late political canvass. Excepting an occasional suggestion of unfairness, as in the claim that farmers are protected by a duty on grain, and the insinuation against foreign goods in such phrases as "British shoddy-cloth," the paper is a strong presentation of the claims of protection. It is issued from the Cambridge University Press, John Wilson & Son, and bears the commendatory notice of Henry L. Dawes and Geo. F. Hoar, of Massachusetts.

DOCTOR JOHN TAULER.

In this little volume, one of the Wisdom Series, we have "The History and Life of the Reverend Doctor John Tauler, abridged from the translations of Susanna Winkworth." He was born at Strasburg in 1290, at a time when the contest between the Imperial and Papal powers was at its height. It is the history of one who stood at the post of duty, unmoved by warring factions and Papal interdicts: who, in defiance of the Romish See, administered the rites of religion in a plague-stricken country, to victims of famine and the Black Death.

The first sixty pages are devoted to the "History," which records a deep religious experience through which Tauler passed, and covers a space of several years in the preacher's life. He himself regarded it not so much as a conversion as we use the term, as "the coming to a deeper and more real and practical experience of the things of God; * * * an apprehension of the full import of the utter self-surrender to God which he preached."

The fragments of his sermons which have come down to us are the utterances of earnest piety and noble charity,—that charity which "suffereth long and is kind," which "vaunteth not itself, is not puffed up." His prayer for light on the "solemn Miracle of Life," and its answer from the lips of a beggar, are beautifully rendered in Whittier's poem, "Tauler."

M. R. G.

LIFE OF BEETHOVEN.

True to their promise, Jansen, McClurg & Co. have brought out the second of the series of "Lives of Musicians," just in time for the holidays. It is uniform in style and size with the first (The Life of Mozart.) What more acceptable present than these two charming books, with a promise of the series. They are most admirable works to put in the hands of young people; showing, as they do, what obstacles may be overcome by earnest, determined effort. Beethoven was not a narrow-minded man, devoted exclusively to his art, but a man of more than ordinary intellectual ability. He lived at a time when the pulse of Germany was quickened by the works of Lessing, of Schiller, and of Goethe, and in the closing years of the life of the great master, Mozart. His great school was want, and his life was one of continued trial, which accounts, in a measure, for the "speaking, significant, expressive character of his fancy." His works are creations of his soul; pictures of his own life, painted in tones of light and shade, harmony and discord. "The *Apassionata* is written with his heart-blood," "This ugly pock-marked man, with the piercing eyes, was possessed of a power and beauty more attractive than any mere physical charms," and it is said that, "When he smiled, people believed not only in him, but in humanity." When he died, "No mourning wife, no son, no daughter, wept at his grave, but a world wept at it."

F. B. C.

MARCUS AURELIUS.

Many readers will be indebted to "M. W. T.," the editor of the Wisdom Series, for popularizing some of the wise sayings of the serene and beautified soul of Marcus Aurelius. The little book is a gem: no one can read it without profit, and the world would be bettered if each made it the charter of his life: for in it are found such keen insight, broad sympathies and deep reverence, as are the essence of true greatness as well as goodness. It impresses one with the idea of the universal unity in creation and the consequent obligation to the persons and things about us, which can be discharged only by a kindly interchange of thought and deed. "For we are made for co-operation, like feet, like hands, like eye-lids, like the rows of teeth; to act against one another, then, is contrary to nature." He shows us that the truly happy and tranquil life depends upon the internal conditions, and not upon the external: "for tranquility is nothing else than the good ordering of the mind;" and that many of the ills of our lives are only fancies of the mind. By comparing our life with what we would like to have it, we see what we call our hardships, instead of thinking what blessings are really ours, and how earnestly we would desire them if we had them not. "Think not so much of what thou hast not, as what thou hast."

He rebukes this over-crowded, hence superficial living of ours: "for the greatest part of what we say and do being unnecessary, if a man takes this away he will have more leisure, * * for this brings the tranquility which comes from doing well, and also that which comes from doing few things." "The true enjoyment of life comes by joining one good thing to another so as not to leave even the smallest intervals between." There is scarcely a sentence in the little book but contains help and comfort to the upward-yearning soul.

L. J.

NOTES FROM THE FIELD.

WASHINGTON, D. C.—A movement is on foot to build a National Universalist church here; $10,000 to be raised by the home parish, $20,000 by the country at large.

NEW YORK CITY.—Dr. Bellows has been saying that half a million people in this city, of culture and intelligence, do not go to church. Our contemporary, the *Religio-Philosophical Journal*, thinks that there is something the matter with the churches as well as the people.

SECOND-HAND HYMN-BOOKS—To be given away to needy societies. Forty copies of the old A. U. A. Hymn and Tune Books; also forty copies of Samuel Longfellow's Hymns of the Church of Christ. Seventy copies of the "Hymns of the Spirit," in good condition, to be sold. Apply at UNITY office.

WISCONSIN.—The Universalist State Convention has secured the services of I. A. Eberhart as State Missionary, and the committee announce that he is to "revive in active churches and organize new parishes." This, with the thought of the Unitarian Conference with its headquarters fairly transferred to the capital of the State, would lead us to expect active times among the Liberals of this State.

WILBRAHAM ACADEMY.—*The Index* says that the Bible has been introduced into this Methodist institution as a regular text-book. It has its place in the four years' course of study. This is as it should be. When it is studied more and worshipped less it will become a more useful book. Give it the chance to be understood that is given other ancient writings, and it will be well for the Bible and religion.

BOSTON COMMONWEALTH.—"The London Society of Arts is putting tablets up on houses once occupied by famous men." Fourteen houses have already been selected for this purpose, "including the residences of Johnson, Faraday, Garrick, Nelson, Dryden, Reynolds and Byron," and six more tablets have been ordered, permission having been granted for their erection. Charles Dickens' name is included in the list.

ANN ARBOR, MICH.—A correspondent of the Ann Arbor *Argus* discovers the following theological paradox: A minister who in his Sunday utterances teaches that there is no way to reach heaven save through the sacrificial and atoning blood of Jesus, prayed at the funeral of the lamented Prof. Watson as though the spirit of the great astronomer had gone straight to heaven, although it is well known that he was not a believer in any scheme of salvation, but was "intellectually a Unitarian of the Theodore Parker type."

MADISON, WIS.—Miss Ella A. Giles recently had the ears of a large number of the citizens in the Opera House, while she told them of Madison's Greatest Need, which seemed to be a disinterested public spirit, a very prevalent want. Mr. Simmons has also been lecturing in the same place, on "Man's Place in the Universe," and telling the Literary Club all about Dante. The Wisconsin Academy of Science, Arts and Letters meets in the Senate chamber on the 28th of this month.

KEOKUK, IA.—This is the Unitarian cathedral town in the State. The oldest and largest church is once more fairly on its feet, happy and at work. E. S. Elder, of Lexington, Mass., who has been preaching for them for two months past, has accepted their invitation to become one of them. His audience is increasing, and the Bibie class reviving. We rejoice for our cause at large, as well as for the friends in Keokuk, upon this addition of Bro. Elder to the Unity team. We welcome him to the hard work and slow returns of a Western field.

THE JEWISH ADVANCE.—At the meeting of Zion Literary Society on last Friday evening, a lively debate was carried on the subject being that of Sunday services, Judging from the interest the members have taken in the debate, it appears that young Israel will not abide by the admonitions of theology, but will eventually settle the question according to the demands of the time. "We need and shall have one day out of seven for spiritual elevation and recreation. Beginning to work on Monday our seventh day is Sunday, and since six days of labor is as sacred a command as the seventh day of rest, that day is our Sabbath," etc., etc., were the arguments advanced.

NORTHUMBERLAND, PA.—A Quaker correspondent of the *Journal* has been taking a trip through Pennsylvania, stopping at this place, gathered the following bit of news concerning the ancient Unitarian church founded by the venerable Dr. Priestley, in 1794:

The little church at Northumberland has no regular minister now. The place is usually filled by Fanny Priestley, a young woman, great-great-granddaughter of the Dr. Priestley of whom I have been speaking. She keeps up the services by reading sermons published by the Unitarian association; another sister plays on the organ, and Fanny superintends the Sunday-school, which, if I am rightly informed, has averaged over one hundred pupils.

IOWA CITY, IA.—A local paper contains the following which will interest our readers:

Rev. J. N. Trask gave a lecture on the Indian question, in the Universalist Church, Sunday night. The Christian church adjourned services in recognition of the worthiness of Mr. Trask's labors, and the attendance was very large. Mr. Trask is well acquainted with Indian affairs, and points out many existing mistakes in their management, and gave figures to prove the advancement being made among the tribes. He showed that the perfidy of the government and the avarice and treachery of the settlers were the main causes of Indian troubles. There is no doubt a great deal of prejudice against the Indians come from ignorance of their real condition and capabilities, and the addresses of Mr. Trask will do much to create a healthier sentiment on the question.

DAVENPORT, IA.—A visit to the pastorless church in this place last Sunday gave us not only two good, earnest congregations to listen to our word, but also a glimpse of a happy little Sunday School group, brooded most tenderly and efficiently by a young lady who would be frightened to see her name in print, or to be called Superintendent. Also a bit of confidential talk, at close of evening service, with trustees and a score of others, concerning the future and the coming man. There is no disposition to abandon the ship here. The

ladies have just held a fair netting $200 or so, which pays the last debt. The men are ready to take a hold, and the man they want is in mind if not in sight.

KANSAS.—We left our last issue unmade, to make a nine-day trip in Kansas, during which time we preached and lectured ten times, visiting Lawrence, Topeka, Kansas City, Baldwin City and St. Joseph, Mo.; addressing the students of the Kansas State and Baker Universities; seeing and may it be lending a hand to the brave workers at Lawrence, and organizing the Kansas Unitarian Conference, with B. W. Woodward as President and Miss Sarah A. Brown as Secretary. The new conference is made of individuals who are desirous of advancing the cause of Freedom, Fellowship and Character in Religion throughout Kansas. Anyone may become a member who "desires to do good in it or to get good from it," by the payment of $1, which constitutes an annual member, or $10, which constitutes a life member. It is a small and very modest beginning, and we will wait and work for the sequel.

CHICAGO.—Unity Church has called Rev. G. C. Miln, of Brooklyn, and he has accepted and is to enter upon his new work the middle of the next month. Mr. Miln is invited to a large and responsible position, one ennobled by the genial genius of Robert Collyer,—the center of a small but all-important brotherhood that is slowly and laboriously laying the foundations of that religion of reason that must eventually shape the destiny of this western civilization. Mr. Miln has but recently vacated a Trinitarian pulpit and does not yet think himself a Unitarian. The church to which he is called, however, is Unitarian in its declarations, history and obligations, its church building being one of the most significant symbols of Unitarian generosity this country affords. The confidence of Unity Church that it can educate a pastor to its liking, is one of the significant signs of the times. Time was when the preacher was recognized as one appointed of God to teach the pews how to think. Have the tables been turned? UNITY welcomes the new laborer, and bids him cheerful greeting to the ranks of the minority.

CHRISTMAS.—In no churches is there a more glad recognition of this day and its joyful message than in those who hold emphatically to the naturalness of its origin and *human-naturalness* of him whose name it bears and whose birth it celebrates. Our churches throughout the west will most of them give the day to merrymaking, the delights of the Christmas Tree and the pranks of Santa Claus, reserving its serious and quickening lessons in morals and religion for the Sunday which comes the next day. In this service most of the Sunday Schools will join with the congregation in a special service. Most of such companies will use Mr. Blake's "SERVICE OF JOY," prepared in 1878, and will find, we believe, the Anthems and Carols all the more helpful and pleasing from the fact that they are beginning to be freighted with associations, having twice before voiced the glad tidings of the season. Others will use a Christmas service prepared by Mr. Gannett for his own use, last year, which he can still supply to a limited number of schools, in orders of not less than 100 copies at $2.00 a hundred. Mr. Wendte, of Cincinnati, has also printed, for personal use, "A Carol," the words of which are written by Mr. Hosmer and the music by G. F. Root, which can probably be secured by others by writing him.

MILWAUKEE, WIS.—On the 5th inst., a clergyman in this city recently discoursed on the Secularization of Society, by giving the minutes of a supposed meeting, held in the interest of this movement: it consisted in a thin travesty of the conference recently held in this city. His meeting convened at the "Grand Atlantic," and was reported in the "*Daily Podsnapper*." "Mr. Timothy O'Shannessy, of Wisconsin," "Rev. Ignatius Blink, of Ohio," "Hon. Theos. Screed," and similar characters, were in attendance. The proceedings were of a similar preposterous character, all of which was offered as a Sunday argument against a movement which has the sympathy of some of the most intelligent and noble people in the country. This is another evidence of the flippant tendency in American life, against which UNITY protests. It is bad enough to have Nast harden and degrade the public appreciation of humanity in the newspaper by his artful mingling of the human and the brute. Let us at least keep him out of our pulpits. In refreshing contrast to the above is a report, in the same paper, of a sermon by Mr. Gordon on Imperfect Sympathies, in which he says:

"Sympathy is an ability, a glorious endowment. It finds the kindred tie that runs through things different. It creates an atmosphere, or rather a climate of such beautiful largeness and geniality that all fruits and all flowers can bloom and ripen there. It is the breath of spring on frozen fields; and vital heat upon the unbroken shell of buried seeds.

"Ah! if we could but break the chain of the tiger in us, so that we might never again exult in another's pain or woe. That we might break the bonds of habit, so that we might forget to join in the onslaught of the common herd upon weak and wounded members. That we could shake off the inherited thrall of the barbarian, and view man our brother with a fraternal eye. That we could shake ourselves free from the bias and prejudice of sect and class, and see 'Our Father in our brother's face, Our Maker in His poor.' Ah! that we could have grace to be humble enough to see that we are united to universal man in so many more ways than we are divided; and that the great net-work in which we are entangled is broken in but a few places by our rash handling, while the whole reticulated surface is bound together at the joints by the laws of nature and of God."

—The imposing cermonies which have marked the completion of Cologne Cathedral have been brought to a termination. Enclosed in the topmost pinnacle of the magnificent structure is a scroll, resting in a silver casket, which records how this, the most splendid and at the same time the most venerable monument of German ecclesiastical architecture, was founded so along ago as the year 1248; how the choir was completed and consecrated in 1322; how the southern tower rose slowly, "interrupted by bloody feuds," until in 1447 it had attained the height of 50 metres; how then the progress of the pile towards completion was delayed for fully a century by "events deeply touching the power and weal of Germany;" how that some portions of the wonderful structure were sinking into decay whilst others were yet incomplete; and how, after all these ages of toil and decay, "the typical structure of the German Goths" has in this year 1880 received the finishing touch. The Germans may well be proud of their great cathedral, not merely on account of its architectural beauties and stately proportions, but because it is a monument of the varied and eventful scenes through which the country has passed during the last 600 years, and is typical of the people who, step by step, in intervals of peace and in periods of war, have built up a nation grand in its strength, however doubtful may be the perpetuation of its present combination.—*The Unitarian Herald.*

The Unity Club.

Under this head will be devoted a page of each number to the study of that phase of social helpfulness and intellectual co-operation, represented by the various literary and educational societies that may be grouped around this name. Reports of work accomplished, programmes of study, questions, difficulties, and healthful hints for this department are solicited.

Unity Club Directory.

The following is a partial list of the Clubs who have claimed fellowship in this, our larger Unity Club. We desire to make the list as complete as possible, and our readers are requested to send us the necessary information. We hope the several Secretaries will exchange programmes and such other courtesies as may lead to a better acquaintance and possibly, in the future, to some very helpful co-operation and mutual studies.

Names.	Locality.	Date of Organization.	Secretary.
The Eclectic Club	Quincy, Ill.	Feb. 1872	—— —— ——
Mutual Improvement Club	Janesville, Wis	Oct. 1874	Miss R. A. Hatherall.
The Unity Club	Cincinnati, O.	Feb. 1876	Miss Belle Fithian.
The Unity Club	St. Paul, Minn.	Apr. 1877	Miss Emma Kelly.
Young People's Literary & Social Club	Ann Arbor, Mich.	Oct. 1878	Miss Amy Orcutt.
Ladies' Liberal Club	Lawrence, Kas.	—— 1878	Mrs. A M. Allen.
The Unity Club	Bloomtngton, Ill.	Sept. 1880	Miss H. E. Dunn.
The Vesper Club	Chicago, Ill.	Oct. 1880	—— —— ——
The Unity Club	Westboro, Mass.	Oct. 1880	Miss M. F. Harding.
The Helpful Club	Northfield, Mass.	Oct. 1880	H. C. Parsons.
The Unity Club	DesMoines, Iowa	Nov. 1880	Mrs. L. A. Berry.

HINTS FOR ART CLASSES.

The methods of study in art must vary with the varying needs of individual Clubs. In communities where there is little interest in Art, the course pursued will naturally differ from the one chosen by a Club where the interest is strong. The following "Hints" are not given as arbitrary rules. They are only the formulated experience of one individual, suggested by "benefits received" from Clubs of both kinds.

I. Begin with studies of Great Pictures.
   (*a*) Have copies of the Pictures as large as possible.
   (*b*) Give *your own* interpretation of the Pictures rather than a description from books.

II. Study the Biographies of the Painters of the Pictures.

III. Study the Representative Painters of the various schools.

(*a*) Florentine School	Da Vinci, Raphael, Angelo.
(*b*) Venetian "	Giorgione, Titian.
(*c*) Spanish "	Valesquez, Murillo.
(*d*) Dutch "	Rembrandt.
(*e*) Flemish "	Rubens.

IV. Study an Outline History of Painting.

V. Let the essays be short, vivid, and with little detail.

VI. Have Pictures with every essay.

VII. Do not attempt to describe Pictures without copies.

VIII. Let each paper be followed by conversation and examination of Pictures.

The following are the programmes of two of the Clubs where the actual work suggested these hints:

"Introductory Studies" of the Art Section of the Mutual Improvement Club of Janesville, Wis., for the season 1878–9.

I. Twelve Great Pictures, Photograph in hand. Paper 15 minutes. Conversation 15 minutes.

1. Da Vinci's Last Supper.
2. Angelo's Last Judgment.
3. Correggio's Night.
4. Raphael's Transfiguration.
5. " Sistine Madonna.
6. " St. Cecelia.
7. Titian's Assumption.
8. Murillo's Ascension.
9. Ruben's Descent from the Cross.
10. Guido Reni's Aurora.
11. Carlo Dolci's Mater Dolorosa.
12. Jerome's Duel after the Masked Ball.

II. Twelve Great Painters. Paper 30 minutes. Conversation 30 minutes.

1. Fra Bartolomeo.
2. Albert Durer.
3. Guido Reni.
4. Anthony Van Dyck.
5. Claude Lorraine.
6. Carlo Dolci.
7. William Hogarth.
8. Sir J. Reynolds.
9. Benjamin West.
10. J. M. W. Turner.
11. David Wilkie.
12. Sir Edwin Landseer.

Art History Class of Unity Club of St. Paul, 1879–80–81:

I. Ancient Painting.
   1. Origin and Universality of Art; its earliest expressions.
   2. Oriental Painting; Conditions that retarded Oriental Art; illustrate from Assyria, Phœnicia, Palestine, India.
   3. Egyptian Painting, in tombs, on mummy cloth, etc.

II. Greek and Roman Painting.
   1. Conditions that advanced Greek Art; the Great Painters of Greece.
   2. Vase-Painting; Painted Sculpture.
   3. Pompeian Walls.

III. Early Christian Painting.
   1. The Catacombs; their Pictures and Symbolism.
   2. Byzantine Paintings and Mosaics.
   3. The Image Controversy.
   4. Portraits of Christ.

IV. Rise of Modern Painting (A. D. 1250—1450).
   1. The Age; its Historical Characters and Events.
   2. Giotto and Contemporaries.
   3. Ghiberti's Gates.
   4. Fra Angelico; Masaccio.

V. Growth of Modern Painting (A. D. 1450–1500).
   1. The Age: the Medici and their influence on Art.
   2. Bellini and Giorgione.
   3. Perugino and Il Francia.
   4. Andrea Mantagna; Fra Bartolomeo.

VI. Leonardo Da Vinci.
   1. The Age.
   2. His Life.
   3. His Pictures.

VII. Michel Angelo.
   1. The Man.
   2. The Sistine Chapel.
   3. The Last Judgment.

VIII. Raphael.
   1. The Man.
   2. His Madonnas.
   3. The Sistine Madonna.

IX. Raphael.
   1. His Portraits and Mythological Pictures.
   2. The Stanza Frescoes.
   3. Loggia Bible and Cartoons.

X. Correggio.
   1. The Man.
   2. Parma Frescoes.
   3. His Pictures.
   4. Parmegiano.

XI. Titian.
   1. The Man.
   2. Portraits and Religious Pictures.
   3. Mythological Pictures.

XII.
   1. Tintoretto.
   2. Veronese.
   3. Del Sarto.

XIII.
   Guido Reni, Domenichino.
   Carlo Dolci, Sassoferrato.
   Caravaggio, Salvator Rosa.

XIV.
   1. Spanish Art, its Rise and Characteristics.
   2. Valesquez.
   3. Murillo.

XV.
   1. Beginnings of Painting North of the Alps.
   2. The Van Eycks.
   3. Memling and Matsys.

XVI. Albert Durer.
   1. The Man.
   2. His Paintings.
   3. His Engravings.

XVII. Hans Holbein.
   1. The Man.
   2. His Paintings.
   3. His Dance of Death.

XVIII. Rubens.
   1. The Man.
   2. His Paintings.

XIX.
   1. Vandyke.
   2. The Genre Painters.

XX. Rembrandt.
   1. The Man.
   2. His Works.
   3. Certain Famous Pictures.

XXI. French School.
   1. Poussin, Claude Lorraine.
   2. Le Brun, Watteau.
   3. Greuze, Vernet, David.

XXII.
   1. Hogarth.
   2. Sir Joshua Reynolds.

XXIII. Turner.
   1. The Man.
   2. His Works.
   3. Landseer.

XXIV.
   1. Kaulbach.
   2. Ary Scheffer.
   3. Delaroche.

XXV.
   1. Benjamin West.
   2. Allston.
   3. Stuart.

Small Pictures, Photographs of Originals, as well as Engravings, can be obtained at the Household Art Rooms, 148 State street, Chicago, or from W. H. Sherman, 385 Broadway, Milwaukee, Wis., and of John P. Soule, 338 Washington street, Boston, Mass.

A. H. D.

The Sunday School.

SOME THOUGHTS UPON SUNDAY SCHOOLS.

(A paper read by Mrs. Eliza R. Sunderland, at the Annual Meeting of the Michigan State Conference, held at Detroit, October 19, 20, and 21, 1880.)

The Sunday School had its origin a century ago, in Gloucester, England, on this wise. A young printer, Robert Raikes by name, called by business to a part of the city inhabited by the poorest class of people, was so annoyed by the noise made by a crowd of dirty, ragged, profane children, in the street, that it was with difficulty he could transact the business which brought him hither. When he spoke to his hostess about it, the poor woman replied, "Oh, sir, this is nothing to what it is on Sunday; then everybody is idle, and the noise of screaming, and fighting, and swearing, is so great that we cannot have the heart even to read our Bibles."

Mr. Raikes went home thinking over this deplorable state of things, and the result was that very soon four schools were opened in this demoralized community, taught by four old dames at a shilling a day apiece, in which all the children who could be gathered in from the streets were instructed in reading, writing, a little arithmetic, and the church catechism; and at the hour for church service all went with the teacher to church. The good effect of these schools in increasing the quiet and order of Sunday, as well as improving the moral tone of the pupils gathered in to them, was so great that they were rapidly introduced into other like, poor and demoralized, neighborhoods in this and other cities throughout England. But the funds needed to pay the teachers in these numerous schools, even a small pittance, were so great that on the death of Mr. Raikes in 1811, all the schools of Gloucester were temporarily closed for want of funds. In the meantime, however, somebody had introduced the idea of gratuitous teaching, and very soon this became the fashion everywhere. Very soon, too, this Sunday School idea—originated to meet the wants of the poorest and most demoralized classes who could have neither secular nor religious instruction in any other way,—became popular among the well-to-do and wealthy classes who already had facilities for all kinds of instruction, and the Sunday School is to-day an indispensable adjunct to all the popular churches, and stands scarcely second to the pulpit as a recognized agency in religious instruction, but especially in church propagandism. In every little village boasting more than one church—and what village so small or poor that it has not from two to half-a-dozen?—the rivalry between the Sunday Schools is, if possible, more intense than that between the churches themselves, and canvassing for scholars, prizes for new scholars, Christmas trees, etc., are some of the means resorted to to swell the roll of membership.

Thus we see that within a century the Sunday School has undergone a radical change of base, both as to the kind of work it will undertake to do, and the class of persons among whom this work shall be done. Has the change been for the better? It seems to me very questionable. While the original Sunday School with its all-day session and earnest work, and the attendance at church of teachers and scholars in a body, was in every sense a blessing and a good to the poor and outcast population among whom it was organized, and through them to society at large; and while the same kind of earnest work in moral and religious training, of a grade to meet the intellectual requirements of the pupils, especially if it included also the attendance of the whole school, as a school, upon one church service a day, would, without doubt, be a great blessing to children of any class of society, I do not believe I shall stand alone if I express the grave doubt whether the modern Sunday School with its one hour session, its striving after popularity, its inefficient teaching, and its entire separation from the church service is not an actual disadvantage to the children who attend it, and to the course o true religion. Let me dwell upon this a little more at length.

The rivalry between the different schools of which I have already spoken, causes a pressure to be everywhere felt to make the school popular, and this results necessarily in superficiality and want of moral earnestness in the work done, and in the impressions left upon the pupils minds.

Again, the great number of teachers needed as the schools are now organized can but give a large per centage of inefficiency.

Third—The small amount of time devoted to the Sunday School—only an hour a week, amounting to but forty or fifty hours in the entire year—must of necessity suggest to the minds of the child who is required to spend *twenty-five hours a week* in the public school, that the subject of morals and religion must be of very slight importance to demand no more time; and, sooner or later, consciously or unconsciously, he entertains the question whether it is worth while to give even an hour a week to subjects which can be disposed of in that time, and can be taught by persons wholly unfitted, either by natural endowments or acquired culture for any other kind of teaching.

But more important than any of the above objections is the evident tendency of the Sunday School to cultivate a habit of non-church going. Parents very generally feel, and the children heartily concur that it is too much to require of children to attend both church and Sunday School, especially when, as is generally the case, one comes immediately after the other,

Without stopping to consider the problem why three consecutive hours on Sunday is so much harder for the child than the same number of consecutive hours of confinement and instruction on other days of the week, the fact remains that parents do recognize and act upon the supposed hardship and content themselves with sending the children to the Sunday School, while they themselves attend the church service. When the time comes, as come it must sooner or later, that the boy and girl feel too large, and are too large to profit longer by the meager Sunday School instruction, do they pass on by a natural gradation into the church proper? Not so. In the church they are strangers. No childish memories or youthful associations bind them to it, and if the persuasions or commands of parents and friends make them for a time attendants upon the church service, the stillness, the slow and solemn music, and the high themes exhaustively considered, are all so different from the free-and-easy visiting hour, the hity-tity music, and the slip-shod instruction of the Sunday School to which they have been accustomed, that it is irksome to them, and soon their places are vacant.

Orthodox churches have a leverage upon their Sunday School scholars which liberals do not possess, and through the fear element in their theology, combined with periodical revivals, they succeed, perhaps, in holding a greater number longer. Still, among orthodox churches everywhere the complaint is the same: "The young people, and especially the young men of the land *are not* in the churches;" and I believe

there is a direct connection between the fact and the kindred fact, "they *were* for years in the Sunday School," and thereby educated into non-church going.

But, notwithstanding the glaring defeats and real evils which I have pointed out in Sunday Schools as usually conducted, I still think that the modern Sunday School has in it possibilities of real good, and that these possibilities demand the careful consideration of our liberal thinkers to adapt them to the average Sunday School as they have, in a greater or less degree, been already realized in a few exceptional schools.

The Sunday School is, doubtless in some form, a necessity at present; for should we abolish our liberal Sunday Schools before our people are ready to assume the personal responsibility of their children's religious education, the children, naturally gregarious, will drift into the orthodox Sunday Schools all around them, where, by hymn, and prayer, and lesson, they will be indoctrinated into the old, dark, superstitions from which many of us have emerged only through much tribulation and great anguish of soul.

The paramount question before us then is, "How shall we make the evil least, and the attainable good the greatest in our Sunday School work?" Various considerations, such as organization, time, methods of teaching, subjects to be taught, etc., would enter into a complete answer to the question, and for this answer we must await the best thought of our best thinkers and most earnest workers. A few things, however, seem to me so clear that I want to present them for your consideration. And first of all we, as representatives of a rational liberal faith, must conscientiously exclude from our Sunday School ideal all effort at popularity, and undertake to discharge our duty to the children of our own communion and any others whom we may be able to draw to us, by doing a work so broad, so true, and so thorough, that it *cannot* be popular, in the usual meaning of the word. If by such work we are able to awaken and develop in the hearts of twenty children a moral consciousness which will hold truth above all price, and duty as, next to truth, the most sacred thing in the universe, we shall have done a grander work for the cause of true religion than if, by our effort to make a popular Sunday School, we had trained two hundred boys and girls to be religious popularity seekers.

Second—We must banish from our Sunday School ideal all thought that the Sunday School alone, is, or can be made, an adequate agency for the complete moral and religious culture of our children.

The church with its sacred associations, and with the broad culture and consecration of its ministry, is a heritage to our children which at our peril we shall deprive them of, even in exchange for the most perfect Sunday School. The latter must be made subservient to, and brought into vital connection with, the former, before the Sunday School will have done its work at all adequately.*

Third—We must have a definite aim in view in choosing the subjects to be taught in the school.

*Since writing the above, I learn that one of the older classes in the Detroit Unitarian S. S. has for its lesson each Sunday a discussion of the sermon to which the class has just listened in the audience room above. This seems to me a wise step, in the right direction.

To be continued.

He who begins by loving Christianity better than Truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.—*Coleridge.*

The Exchange Table.

The Northwestern Christian Advocate, says: "Thirty statuettes of the characters in Walter Scott's novels are to be placed in the niches of the Scott monument in Edinburgh.

The Janesville Gazette says: "The female suffrage question will come up this winter in the Legislature for final consideration. There is no doubt that it will be defeated as the adoption of the resolution last winter was done in a spirit of playfulness." We think the Wisconsin Legislature might spend its time to better advantage than to use it in the adoption of resolutions in a "spirit of playfulness." We hope the *Gazette* is mistaken.

The Woman's Journal is responsible for the following items: "Mrs. Julia Ward Howe has written the libretto of an opera to which Adamowski is composing the music.
—Jane Gray Swisshelm owns up to having "lobbied" once. It was when an attempt was made in 1866 to have Congress pay volunteer nurses like herself, and she opposed it, thinking it an insult to offer to pay in dollars "the women who took their lives in their hands for the love of God and love of country, and went to the battle-fields to care for the wounded."

Good Literature, a weekly paper published by the American Book Exchange, says: "Thomas Hughes, at a reception given by The Christian Union newspaper, in New York, spoke of the hotel at his colony of Rugby, Tennessee, he said that Dr. Agnew, of New York, had named it the "Tabard," in memory of Chaucer's Tabard Inn, which was pulled down six years ago. Dr. Agnew happened to be in London at the time, and bought some of the banisters of the old inn. These he has presented to Rugby's Tabard, and they are to be put up there with an inscription telling their story. The publishers of Boston, New York, and Philadelphia have given more than 1,200 volumes to the library at Rugby.

The Unitarian Herald, quoting the *British Medical Journal*, says: "A Holstein peasant, uninstructed in microscopical research, and not possessing the requisite instruments of precision, has devised for himself a new test for the presence of trichinæ in pork. When he killed a pig, he was careful to send a portion of it—a ham or a sausage—to his pastor, and then awaited the consequences for fourteen days. If his pastor remained healthy, then he felt perfectly easy in his mind, and well assured that his pig fulfilled the requisite conditions of soundness of food, and proceeded to dispose of it accordingly in his own family. This ingenious method of research has not been considered satisfactory by the district physician.

The Rising Faith.—J. B. H. has an article in this paper on "Hints for Church Work," in which he says: "There is as much inspiration in a walk in the fields or woods on Sunday morning, as in going to church. Perhaps there is of a certain kind, but I have observed that it never appears to be of a moral inspiration. It does not impel to self-sacrifice, nor inspire men to be helpful to others, nor lead them to effort for the improvement of society, or the establishment of justice and righteousness in the world. On the contrary, people who stay away from church to seek the inspiration of the woods and fields, are apt to be indifferent to the moral

needs of the time, and to leave the burdens of the world's moral work to others, to the few plain, old-fashioned people who still work and live from a sense of duty. The bad effect of indifference to the duty of attending church services, is usually shown in a marked degree in the families of these self-indulgent 'worshippers of nature.' Many of their children are growing up without any adequate religious principles or training, and with no fixed moral qualities or safeguards against the dangers and temptations of the age. These young people, when they grow up, appear to have no conception of any duties to society or their country. They either have nothing to do with churches of any kind, or join some church which does not demand a religious life, or any high morality from its members."

THE INDEX says: "The Boston correspondent of the Chicago *Inter-Ocean* has been interviewing Mr. John G. Whittier with regard to his religious views, and especially as bearing on the question of a coming 'Moral Interregnum,' on account of the decay of the old creeds, as prophesied by Prof. Goldwin Smith. Mr. Whittier thinks there may be a temporary moral disturbance, but that things will come right without any serious collapse of society. With regard to his own creed, he says: 'I believe in absolute religion above all written revelations. All revelations presuppose and appeal to it, and absolute religion rests on absolute truth. I do not think that truth is wholly a relative matter, but that there is an absolute basis of truth in all minds, which is the same; and that, in all difficulties growing out of the relations of old religious ideas to new facts, we shall have enough of absolute truth to carry us through. In these periods of transition, all remedies must prove their adaptation to our needs by satisfying the necessities of our reason and our spiritual wants.'",

—The name of H. W. Longfellow is suggested for mayor of Cambridge, If put into effect, it would certainly contribute at least a little toward making public life respectable.

—Oliver Wendell Holmes, Jr., began, on Tuesday of last week, a course of twelve lectures on "Common Law" at the Lowell Institute of this city. Mr. Holmes is the editor of the *Law Review*, and, though a young man, has already acquired high rank as a student of jurisprudence.

THE INDEX publishes a discourse delivered by Felix Adler before the Society for Ethical Culture, on "The Workingman's School," from which we quote; "A system of education, therefore, we must have, that shall enable the future workman to read the marvellous instructions contained in the machines that surround him. There are lessons stored up in the wood, in the iron, in the coal, in the raw material of the factory's products, that would open up endless riches of scientific information to the mind of the worker, if his mind were trained to appreciate them. A system of education, therefore we must have, which shall train the workman to look upon the raw material, whereon he labors, no more as the raw material only of his employer's profits, but as the product of nature's bounty, the key to some of nature's most wondrous secrets. * * * We lend entirely new import to the method of work education in the schools. It is not a something outside of their regular instruction, it is a part of the regular instruction; it becomes a means of teaching mathematics more thoroughly, causing the pupils to work out mathematical propositions, as it were, with their very hands. It becomes the means of teaching natural history more effectively. It is worked into inseparable connection with the entire scheme of the scholar's mental and moral development. And so we keep in view the one great purpose which is so essential for the workman's future happiness, to make the hand a wise and cunning hand by putting more brain into it. But, on the other hand, we also seek to make the brain a clear and vigorous and enlightened brain, by giving it the constant corrective of the demonstrations of the hand. And the children of the richest ought to avail themselves of this benefit as well as the children of the poorest. And so industrial education has a message for all classes, if it were only understood.

The October *Nineteenth Century*:—The notable article—the first in a series—is, "The Creeds—Old and New," by Frederic Harrison. It is emphatically a plea for higher unity, for *rotundity* of thought in religion. It is a protest against the narrowness of theology; free thought and science. It is decidedly a *tonic* article, calculated to do self-sufficient radicals and dogmatic materialists—of whom there are not a few—much good. It is a protest against *all* theologies, negative and positive, and a plea for *religion* as pure philanthropy, based upon all history. We present some of its choice sentences to the readers of UNITY, hoping thus to lead all to a careful study of the whole article:—"The bigots, the pedants, the iconoclasts, the levelers, shall not rob us of any single work or quality of man. All shall be saved, studied, cared for. It is a humanistic age, somewhat eclectic, keenly historical, sympathetic, many-sided, just." "Who ever heard a Christian divine preach on the work of Aristotle or Confucius, Pheidias or Julius Cæsar?" "Religion must be a philosophy that can give a complete account of the entire Past, so as to shape the institutions of the Future on a methodical survey of the whole of man's manifold forces and capacities." "History is to be regarded as the Human Bible." "The weak side of orthodox religion is, that it has really very little religion in it: just as free thought leaves the larger part of the matter quite untouched. It would be as great a mockery to ask Free Thought how it proposed to make a great statesman or a good mother, as to ask Theology its views on political economy." "To talk of science solving all human difficulties is an idle sophism." "Democracy is not the last word of political science." "The criticism of theology has not half done its work whilst it still continues to criticise, to object, to ridicule." "That unconscious dumb regard for humanity has yet to be expanded, purified, and kindled into passion till it grows to be the religious inspiration of the future." He passes in review Humanism:—"We see culture simpering about religion with its unmanly whinings and feminine eagerness about the very fringes of human life." This of Protestantism:—"It has nothing to offer to us but the literature of a small and peculiar tribe in Asia, artificial interpretations wrung from the words of their miscellaneous old books, and after that an ecstatic but equally artificial eagerness after what it calls our Personal salvation, which in its hollowness, and its vagueness, and its purely arbitrary adaptation to the soul of the person in question, is, in other words, often a code of mere selfishness." This of Theism:—"To dogmatize about the infinite—to guess, to doubt, to fear, to hope there is a future—this is not to have a religion. * * * To inspire men and women with a desire to do their duty, to show them what their duty is, to hold out a common end which harmonizes and sanctifies their efforts toward duty, and knits them together in close bonds as they struggle towards it—that is religion." This of Atheism:—While "Theology has starved religion into a corner of life . . . . Atheism . . . . seeks systematically to uproot the very nature of religion, to make religion impossible, whilst trying to base human life, not on a dogma and a hope, but on a denial and a sneer." He turns to Positivism as a faith that will "restore and immensely expand religion."